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Malaysia Message

SINGAPORE.
JANUARY, 1938.
VOLUME 48.
No 1.

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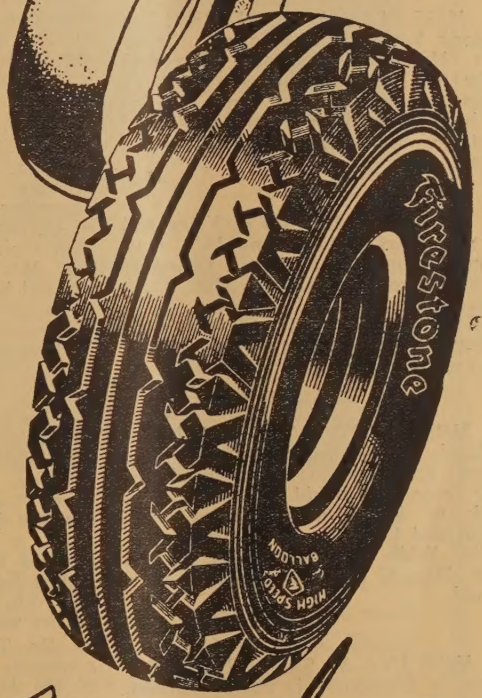

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PERSONALS

BISHOP EDWIN F. LEE sails for Sumatra January 17 to preside at the annual sessions of the Sumatra Mission Conference to be held in Medan Wednesday, January 19, to Sunday, January 23. DR. R. L. ARCHER of Singapore will also be attending the Sumatra Mission Conference.

BISHOP JOHN GOWDY, writing from Foochow, China, states that there has not been the slightest coercion to persuade any missionary to remain in China, but all are remaining at their posts despite war dangers, and that he has told the American Consul that "if anything happened to us, we wished nothing done about it so far as our Government is concerned. We want no reprisals, no damages, either for person or for personal property, if anything should happen."

MISS LYDIA B. URECH of Penang has forwarded to our Methodist Mission headquarters, Shanghai, from the Penang Chinese Church, a large box, 500 outfits of winter clothing to be distributed among the needy and destitute Methodists of the Shanghai area.

MRS. D. GULLAND of Klang and her two boys, DAVID and IAN, have been spending the month of December in Singapore with Mr. and Mrs. T. W. Hinch. Mrs. Gulland has been under medical treatment. Mr. Gulland spent a few days during the Christmas holidays in Singapore with his family.

MRS. HOPE W. GRAHAM of Chicago, Illinois, principal of the Joyce Kilmer School, visited Singapore on her way around the world during the third week of December. Travelling from Japan and China she is on her way to India. While in Singapore she resided with Miss C. Kenyon, Fairfield Girls School.

MISS EVA M. SADLER is due to arrive in Singapore via Pacific January 6th 1938.

The REV. and MRS. R. A. BLASDELL and family are enjoying their furlough living in their old apartment at Hartford, Conn., U.S.A. Mr. Blasdell is spending the year in special study of Moslem work at the Kennedy School of Missions.

DR. SMITH BURNHAM, professor of History, Western State Teachers College, Kalamazoo, Michigan, spent a week in Singapore the last of December. Dr. Burnham is a member of the First Church, Kalamazoo, trustee of Albion College and was a lay delegate of the Michigan Conference to the General Conference at Columbus in 1936. He is keenly interested in Missions and was favourably impressed by our Methodist work in Malaya.

MISS EVA I. NELSON, after two weeks recuperating her health at "The Knoll," Brastagi, returned to Singapore December 30.

The PAYA LEBAR METHODIST CHURCH has successfully concluded its building campaign and the ceremony for the laying of the corner stone will be held January 16. Bishop Edwin F. Lee will preside at this ceremony.

MRS. LIDA LANGERVELD, one of the most accomplished violin artists of Singapore and one who has often contributed to musical programmes in connection with Wesley Church and other Methodist functions, sailed from Singapore for Holland Friday, January 7. She will be particularly missed by the friends of Wesley Church.

MRS. J. M. HOOVER, after spending a delightful furlough in England and America, has returned to Singapore, arriving by the "President Polk" December 12. In view of the extension of the work of the Foochow Church with their beautiful new church building, Mrs. Hoover will be greatly in demand by our Foochow people helping them to organize their new Chinese Kindergarten which is to open early in January.

The DISTRICT CONFERENCE OF THE PENANG-IPOH DISTRICT was held in Wesley Church, Taiping, Monday, January 13. There was a large attendance of delegates from all over the district with the sessions lasting from a devotional service in the morning until 4 p.m. in the afternoon. Bishop Edwin F. Lee, Rev. Abel Eklund and other visitors from outside the district were present.

On Tuesday evening, January 14, a meeting of the Executive Committee of the Home Missionary Society was held at the Lady Treacher Girls School, Taiping, at which time the work of the year was reviewed and plans formulated for the coming year. Both the Sakai missionaries, Messrs. Simandjoentak and Siantoeri, were present.

DR. E. STANLEY JONES, returning from a recent tour of central and western China to India, stopped off in Singapore for two days during the middle of December. He addressed a crowded audience two evenings at the Victoria Memorial Hall, speaking Wednesday evening, December 15, on his impressions of the China situation and Thursday, December 16, on "Religion and Science." After the Thursday evening meeting a smaller group met for a more intimate conference at the home of the Rev. and Mrs. H. B. Amstutz.

MR. and MRS. H. STUART DUNCAN of Rawang Selangor, together with their daughter LILLIAN, spent the Christmas holidays with Mr. and Mrs. R. Lyne of Singapore, returning to Rawang, Monday, December 27.

We are grieved to learn of the death of Mrs. R. Lyne's and Mr. Duncan's father in England the day before Christmas. We wish, express to them our heartfelt sympathy in their grief.

Mr. and Mrs. Yap at Wuchang

Many friends in Malaya will be glad to hear a word from Rev. and Mrs. D. H. Yap, formerly of Malaya. In a recent letter to Mr. Thio Gek Choo Mr. Yap informs him that they are now living at Wuchang, Fupeh, opposite Hankow, China. When the first series of air raids over Nanking took place their house was very near the Japanese Aerial objectives and they were required to move from place to place for sometime in order to avoid being bombed. Now, of course, their house and belongings have been completely destroyed. Mr. Yap writes to say that the morale of the people during the air raids was exceptionally high. There was no panic at all. On their journey up the river from Nanking to Hankow by boat three Japanese aero planes attempted to bomb their boat but fortunately registered no hits. Mr. Yap speaks in the highest praise of General Chiang Kai-shek and says that never has there been a greater opportunity to preach the gospel than at the present day in China. Mr. Yap's latest appointment includes among other duties the work of compiling foreign opinions of the present Sino-Japanese war. In his opinion General Chiang Kai-shek and the National Government are determined to resist until the end.

MISS CHEN YOKE MOI, daughter of Mr. and Mrs. Chen Keng Swee, of Geylang, Singapore, was married to Mr. CHARLIE CHUA, at St. Peter's Church, Singapore, Saturday, December 11, 1937. at 3 p.m. After the ceremony a reception was held at the St. Andrew's School Hall.

MISS SOON BEE LIAN, daughter of Mr. and Mrs. Soon Wee Joey, was married to MR. LEE BAH CHEE, at the Telok Ayer Methodist Church, Singapore the last week of December.

MISS ROSALIE PANG of Malacca was married to MR. TAN HAI YONG at the Wesley Methodist Church Malacca, during the Christmas holidays.

yes—they're blue.....!

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The Malaysia Message

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A NEW SCHOOL AND AN ENLARGED OUTLOOK

By Bishop Edwin F. Lee, D.D.

An Address given at the opening of the new Anglo-Chinese School, Penang

Your Excellency, Mr. Resident Councilor, Dr. eeler, Inspector of Schools, Dr. Proebstel, cipal of the Anglo-Chinese School, Dr. Dodsth, chairman of the Building Committee, mem- of the Building Committee, members of the ol staff, and pupils and visiting friends:

We have met to-day for one of the most significant sions of the year in Penang. In this day of and the rumours of war on all sides, it would ear that our interest might well be concerned some problem of military defence, for many ds are now in confusion and are able to think only rotection of the physical life and interests that now t. No one of us is unmindful of the uncertain ld of which he is a part. Nevertheless we come ther as an interested group in the opening of new school building, built along modern lines, the purpose of providing a larger and improved gramme of education for hundreds of the youth his lovely city of Penang in this wonderfully t land of Malaya.

I have been impressed by the shape of this ding which is not unlike that of a great aeroplane. ve could attach a propeller to the front of the ding we might expect it to leave the ground and soar over mountain peaks and wide oceans, ng its teaching staff and student body for a ey of the outlying countries. That is speaking ratively. We can speak literally and practically nuch the same thing, for it is the purpose of this itution to take its teaching staff and its hundreds upils, through the spoken word and printed page, afield throughout the world, also back through centuries in the study of history and then to the faces of the students forward as they look the future of their own lives and the life of world of which each one is a part.

We have had in Malaya, especially since the nomic depression of a few years ago, much hasis upon education solely for economic adtage. Many have thought that it was the duty Government to plan that for each Cambridge ior Certificate given there would likewise be vided a Government job. The Government in country is concerned with the problem of loyment of its citizens but there is no possible rpretation of the responsibility of any Government which would lead one to conclude that the gift of an education requires likewise the gift of a job. If Government were expected to provide work, it should be primarily for those who have had no education for it is such people who need assistance. But the youth who has been given the advantage of years of training certainly ought, by that period of development, to become sufficiently versatile so that he can find some use for his abilities.

Warwick Deeping, who in my judgment is one of England's finest modern novelists, a few years ago gave us a remarkable character study in his book "Sorrel and Son." The hero is portrayed as a British university graduate who was shortly after graduation caught up in the demands of the world war. After his honourable discharge as a captain in the Army there seemed to be no place for him in the type of work he had a reasonable right to expect, and as a last resort he accepted a job as a porter in a country hotel. His struggle, his courage, and his final complete mastery over his own soul, bring to us a character who represents the finest of British tradition.

It will be a happy day when throughout Malaya every Cambridge graduate who cannot find exactly the type of clerical post that is normally expected will turn his hand to any honest form of labour. I am confident that young men who have the courage to do just this thing will every now and again be sought out by business firms and Government for some of the most important tasks to be offered. Malaya has certainly passed beyond the stage of a new country struggling solely for material existence. Parents now have a right to expect the privilege of contributing something toward cultural opportunities for their children. Athletic exercise has wisely been added as an extra activity in our schools. Many of us also welcome the classes in music and art as an important contribution to a happy Malayan citizenry. Governments have usually found that for every band concert provided, a corresponding reduction can be made in the police force. A month ago an enterprising British Resident graciously showed me about their small capital city. The best view I was given was of a large open field on the river front, cleared of wretched shop houses, and that

(*Continued on page 9*).

FROM THE EDITOR'S DESK

The Malaysia Message

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THE WAY BACK

The harvest is past, the summer is ended and we are not saved.

For the hurt of the daughter of my people am I hurt; I am black; astonishment hath taken hold on me.

Is there no balm in Gilead? Is there no physician there? Why then is not the health of the daughter of my people recovered?

—*Jeremiah* 8. 20-22.

Out of the far distant past come these words of the prophet Jeremiah, lamenting the condition of his people. His message was one of gloom and of mourning, for he wanted his people to recognise their own condition, the truly tragic state into which they had fallen. He saw clearly that the cause of the bitter calamity which had overtaken them was their disobedience, their shameful backsliding. There was only one way back: to mourn for their destruction and to trust not in themselves, but in God.

Do we not need this message of Jeremiah to-day, in order to help us to keep our faith in God? On every hand, we are conscious of a fearful moral and spiritual chaos, largely because of the failure of all man-invented programmes for human betterment. This mood finds expression in a Christmas letter, which the Editor has recently received from a sensitive young Chinese Christian: "The world, at least the world of thinking men and women (and we must never forget that Youth everywhere *is* thinking in spite of what is visible on the surface of its life), is in chaos and in imminent danger of convulsion and disintegration. Men are getting confused as to what is right and what is wrong; in fact, are beginning to wonder whether there is su thing as an action being 'right' from a moral s point. Everybody, including the Christian, w generally regarded as being a follower of the E Son of God, seems to be incapable of doing is 'right' because it is 'right.' On the contrar too must have 'our interests' for a motive fo action which ought to be right of itself." young Chinese Christian goes on to refer to present condition of China as a case in point. seeing the way in which China has been left i ditch by the so-called Great Powers, he asks it any wonder, then, that China has looked t so-called 'Anti-God' 'good neighbour' for pra help in driving away the robbers? And, is i wonder if the 'growing nations' begin to feel after all 'might is right' and that it is not true 'God's in his heaven, and all is right with the w They feel indeed that *that* is just the trouble– God is having quite a peaceful time by hims his country."

We believe that there is need for a pro pessimism in surveying the condition of the to-day. The forces of evil are powerfully orga and are actively at work in every country o globe. No country has a monopoly of right ness and all nations in their foreign policy are much tarred with the same brush. Our tru political and social idealism has been largely, entirely, misplaced. The post-war gener after the glowing shibboleths of the Lloyd Ge Wilsonian pacifist oratory, has become fea disillusioned. The chief reason why the "U Nations" cannot speak a clear and decisive wo Japan in her robber raid on China is because own counsels have been too dark and their hands too soiled when they recall their own r in China. Let us be courageous enough to se handwriting on the wall: ME'NE, ME'NE, TE U-PHAR-SIN—"Thou art weighed in the ba and found wanting." How can we ask Jap repent for her misdoings, when America, Britain and France refuse to repent? This s be a time for mourning and repentance of all na Let us say with Jeremiah, as he commande people to say:

"We have sinned and have committed ini and have done wickedly and have rebelled, ev departing from thy precepts and from thy ments..... O Lord, righteousness belo unto thee, but unto us confusion of faces, as a day." Jeremiah 9:5,7.

Thank God that there is a balm in G God's judgment stands over us all. Though na

rise and fall, his righteousness shall prevail. "And this is the condemnation that light is come into the world, and men loved darkness rather than light because their deeds were evil" (John 3:29). "Be not deceived, God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting" (Gal. 6: 7, 8).

To overcome the pessimism which afflicts us as we realistically view our own condition and that of the world, we need a profound optimism based on our faith in God, revealed to us in Christ, the Saviour of the world. "Be of good cheer; I have overcome the world." "I, if I be lifted up, will draw all men unto me." "This is the victory that overcometh the world, even our faith."

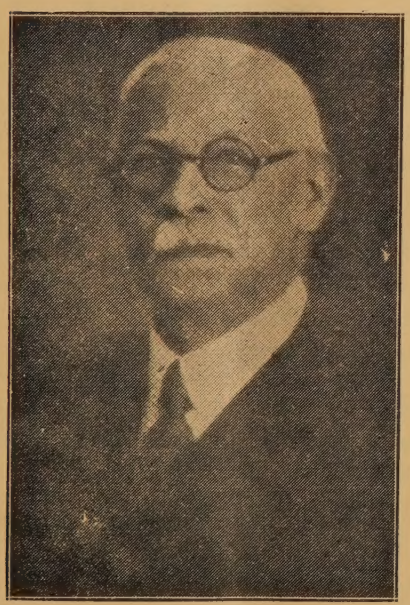
God has lifted up His ensign to the nations, He has planted His banner at the head of the host, He has lighted his beacon upon the hill-top. Here is the measuring rod to which all truth must conform. Here is the plumb-line of righteousness by which every institution, every people, every nation is to be judged. Truth crushed to earth will rise again. The eternal years of God are here. Righteousness alone exalteth a nation; sin is a reproach to any people.

The Duke of Argyll once said that "an evil custom may be apparently ineradicable but once set up, in glaring contradiction with it, one incompatible ideal and let it work and the end of that custom is certain." We have more in Christ and His Kingdom than "incompatible ideal"—we have His personality and His power at work in the world to-day. The evil custom of war, of the philosophy that "might makes right," apparently ineradicable, will surely meet its end as that incomparable figure, Christ on the cross, is lifted up for this sinful and evil generation to behold.

Let us not lose our faith that there is at the heart of the universe a moral order, a righteous order in which we can put our absolute trust. It takes patience, prayer and fasting to see God's hand moving among the nations. But the victory is His. Injustices fall; His justice stands. His retribution overrules "the best laid schemes of mice and men."

Though the mills of God grind slowly, yet they grind exceeding small;
Though with patience stands He waiting, with exactness grinds He all. —LONGFELLOW.

DR. H. L. EMIL LUERING



October 14th saw the passing of another of Malaya's great missionaries, Dr. H. L. E. Luering, at Frankfurt-am-Main, Germany, where he was professor at the Frankfurt Theological Seminary.

Born December 9, 1863, at Delmenhorst, Oldenburg, Heinrich Ludwig Emil Luering was the second son of a Methodist pastor, Adolf H. L. Luering. His early education he received in Bremen, Strassburg, Pforzheim and Schaffhausen. Two semesters at the University of Zurich were spent in the study of natural science, but after a long and serious talk with his mother young Luering decided for Christ and went to the University of Strassburg to study theology. There he also studied oriental languages and in 1887 received the degree of Doctor of Philosophy on a dissertation "A comparative Study in Medical Knowledge as found in old Egyptian Papyri and the medical writings of the Greek and Roman authors". The opportunity for a brilliant career as a scholar seemed open to him when he was called to the Methodist Publishing House of Bremen as scientific worker. Luering, however, had gradually come to the decision that he must follow his father in the ministry. He had served as pastor in Kiel for three years when a letter came from Bishop Thoburn asking him to go to Singapore as a missionary to help Oldham in the newly-founded mission. When only a boy he had longed to be a missionary, but he told no one except his sister, who kept his secret. Now he felt that Bishop Thoburn's letter was a call he could not refuse, so without hesitation he accepted, and sailed for Singapore on September 16, 1889.

Soon after his arrival Luering was sent on an exploratory journey to Dutch West Borneo. The following year he went to British North Borneo to open work among the Dyak head-hunters. In

December 1891 when he returned to Singapore it was decided that he was needed in Singapore.

Dr. Luering's unusual talent for learning languages was a great asset. While in Borneo he had become proficient in Malay and he now applied himself to the various Chinese dialects spoken in Malaya. Years later at a General Conference of the Methodist Church he found two Chinese delegates who could not converse because they came from different parts of China and he obligingly acted as interpreter. He took joy in learning a new language and never let an opportunity pass. Thus when malaria forced him to take a three months vacation in Amoy he learned the Hokkien dialect.

In 1899 Dr. Luering was appointed to Ipoh, where he was a great help to the Chinese Churches, for he already knew the Foochow and Hokkien dialects and he soon learned the Cantonese and Hakka dialects. He was the first of our missionaries to be interested in the jungle people and he even baptised one Sakai woman. He was probably the first European to be able to speak the Sakai language.

In 1902 after conversation with officials Dr. Luering was commissioned by the Perak government to go to China to bring 1,000 colonists from Foochow to settle Sitiawan, a then practically unpopulated section. He naturally chose as many Christians as he could find for the new city. Sitiawan of to-day should remember its founder.

During his furlough in 1906 Dr. Luering made an extensive tour of the United States, where he lectured on Missions in Malaya. On his return in 1907 he was sent to Penang where he served as District Superintendent until 1909 when he received a call from the Methodist Seminary at Frankfurt-am-Main. He taught first at Roderburg and then for twenty five years was acting director at Ginnheim. His special fields were dogmatic theology and ancient languages, but he never lost his interest in missions, and especially in Malaya. Even in recent years when missionaries from Malaysia visited him he would speak in Malay. Practically every Methodist preacher in Europe has studied under Dr. Luering, and many from America have come under his instruction as well. All look upon their old professor with love and admiration, for he possessed not only an amazing knowledge but a magnetic personality. He was deeply spiritual as well as warm hearted and friendly.

In addition to his other activities Dr. Luering wrote many articles and monographs in various languages. While in Malaya he wrote and translated hymns into Malay, besides contributing to important works by other Malay scholars. He wrote many philological and ethnographic articles on the Dyaks, Malays and Sakais, which appeared in the journal of the Royal Asiatic Society. In later years he wrote several monographs in German, and was a frequent contributor to the missionary magazine "Der Missionsbote."

Dr. Luering retired from his professorship at the age of seventy but continued to lecture and travel in the interest of missions, until a year ago when he underwent a serious operation. To the last he kept his live interest in other people and cheerful outlook on life. His was a life full of adventure and worth, and his death was one of hope and victory.

Dr. Luering is survived by his wife, who was Violet Marie Beins of Singapore, six of their seven children, and seven grandchildren. A host of friends in Malaya, Europe and America also mourn the passing of this great soul.

His great love of nature, his deep sympathy for all living creatures, his genuine piety and child-like simplicity of character were impressive marks of his personality. He combined a big heart with a brilliant mind, an ardent love of Fatherland with a glowing love of Christ and a desire to share the riches of the Gospel with all humanity.

At the funeral service in Frankfurt, on October 18th, Bishop Dr. Melle, who gave the address at the graveside, fittingly chose the text from Philippians 1:21—"For to me to live is Christ and to die is gain."

COMMON THINGS

He talked of very common things,
Those days in Galilee:
The things that folks knew all about,
No puzzling mystery.

To men he spoke of vines and corn,
Of seedtime, harvest, too;
Of catching fish and tending sheep:
The work they had to do.

He talked to women of their lamps;
Of salt and meal and oil,
Of yeast and bread and patching clothes;
He sanctified their toil.

And now, in kitchen or in field
Or in the market place,
We have no echo of his voice,
No glimpses of his face.

O Master, come again to us
In that old simple way!
Touch with thy grace the commonplace
As in that far-off day!

—Floy Lawrence Emhoff

evening filled with children at play and adults enjoying the beauty of an unobstructed sunset.

A recent symposium of the value of education brings out this brief sentence which I quote from the President of a reputable college in the west, whom I have the privilege of counting as one of my personal friends.

> "A 'High-Brow' has been defined as a person educated beyond his intelligence, one possessing knowledge he has not the wisdom to use properly. It is fatal to confuse an education with a college degree. A degree is like a cheque—valuable only if there is money back of it. Education is knowledge that never harms." —Paul Dwight Moody.

One of the significant features connected with the building of this attractive and well-planned building is the fact of the combination of interests that have entered into this project. It happens that this building has been constructed and another unit adjoining is expected to be built next year under the auspices of the Methodist Mission, which I have the honour this day to represent. I am happy to have the privilege of expressing our appreciation to Government for its generous co-operation in allocating funds amounting to half the cost of this building and it is a great pleasure to have with us to-day His Excellency Sir Shenton Thomas, Governor of the Straits Settlements and High Commissioner for the Malay States, and to be able directly to thank you, Your Excellency, and through you this Colonial Government for such co-operation in the interests of the public welfare. Added to this have come gifts representing almost sixty thousand dollars which have been contributed by representative citizens and groups of citizens in Penang and the surrounding community. The chairman of this Building Committee has been faithfully assisted by a representative committee, also the principal and the staff of the school to whom generous appreciation should be given. A number of public spirited Chinese gentlemen have in addition to the heavy demands for other interests, notably war relief, contributed generously. The Indian community has likewise shown a liberal interest, some of them giving as communities representing cultural and religious groups such as the Indian Moslems, the Indian Chettiar group. It is also gratifying to note the increasingly valuable interest of the Malay in projects of this character. Altogether the supporters of this enterprise represent no less than a half dozen racial and national backgrounds and at least four of the major religious communities.

We would not forget at this time the faithful men and women who established and have carried the Anglo-Chinese School, Penang, through a period of four decades. Our minds naturally go back to the name of Oldham, the founder of this Anglo-Chinese school system in Malaya. And in this city itself the name of the Rev. G. F. Pykett will forever be linked with the early development and the successful undergirding of this school unit in Penang. A prominent official in the Department of Education, several years ago, told me that he considered G. F. Pykett to have been one of the best school masters in all of Malaya.

The Editor of the journal entitled "Foreign Affairs" has recently written a remarkable booklet entitled "We or They." In it he cites the expressed policy of some representatives of Governments, who are challenging the conception of life that has been accepted by a large portion of the nations and the people of the world. The suggestion is to emphasize the "we" in selfish acquisition of the gifts of the world before "they," the others, secure a share. This is a most significant problem before the world at the present time. It certainly takes very little foresight to appreciate that humanity cannot for long express such a short sighted selfish policy without serious destruction of many gains of civilization in this present world where horizons have been so terribly shortened. An ideal of co-operation is not only to be desired, it is an imperative need.

I sincerely hope that youth will go out from the doors of this Anglo-Chinese School, Penang, with not only an intellectual outlook but with steady character, constructively expressing the will for co-operation in the affairs of humanity. It should not be "we *or* they" but the expressed ideal of every student leaving this school should be "we *and* they." The various agencies and individuals and communities that have co-operated in the building of this institution represent a miniature League of Nations. Let such an ideal continue.

May the years to come increasingly represent the best ideals of character and stand likewise for an unfolding cultural life in Malaya and the development of a populace capable of taking a place in the councils, not only in the British Empire but of the wide world.

A NEW ERA FOR METHODISM IN PENANG

DURING the last year Penang Methodism has been put upon the map. With the dedication of a beautiful and stately new Chinese Church and the building of a new Tamil parsonage, the recent opening of the magnificent new Anglo-Chinese School buildings for the Middle and Primary School departments in Westlands Road, by His Excellency, the Governor, Sir Shenton Thomas, crowned the climax of a wonderful year of achievement. For many years the Penang Methodists have had to struggle along with extremely inadequate equipment and with educational resources so meagre as to make it difficult for the Anglo-Chinese Schools to compete on an equal footing with the other fine English schools of Penang. However, to-day Penang takes its rank along with the other Methodist centres of Malaya and no longer needs to fear invidious comparisons with Singapore, Kuala Lumpur, Malacca or Ipoh. We are quite frank to confess that we have not seen a more beautiful set of school buildings in Malaya than that of which the Anglo-Chinese Middle and Primary Schools can now boast in Penang.

It was very appropriate that His Excellency the Governor should grace the occasion with his presence, and formally open the newly completed buildings, dedicating them "to the glory of God and the Education of the youth of Penang."

Both the Penang papers devoted several pages to reporting this significant event in the educational life of Penang. The Straits Echo carried several pictures and devoted its leading article, Monday morning, December 13th, commending the Methodist Mission and the organizers of the project for "A Great Co-operative Effort" which the completion of the Westlands School represented. The following account of the opening of the school is taken from the *Penang Gazette*:

Pupils of all branches of the A.C.S. lined up both sides of Westland Road to greet Sir Shenton and Lady Thomas. The new building was gaily decorated. Scouts and cubs were lined in front of the building, while there was also a body of police under the charge of A.C.P. Kinder, A.C.P. Baughan and Inspector Blake. The Municipal Band was also in attendance under the charge of Lt. C. C. Scott.

The guests, donors and well-wishers of the School were assembled under the porch in readiness for the opening ceremony.

At ten o'clock, H. E. the Governor and Lady Thomas arrived, accompanied by the acting Resident Councillor, Mr. G. A. de C. de Moubray and Mrs. de Moubray, and were rousingly greeted by the pupils.

On arrival at the porch, Sir Shenton was received by Dr. M. Dodsworth and Dr. L. Proebstel. The Guard-of-Honour composed of Scouts gave the salute and the flag was broken, the Municipal Band playing the National Anthem.

The party proceeded along the porch to the tablet of dedication, where His Excellency and Lady Thomas were presented to Bishop Edwin F. Lee, who then presented the building to His Excellency for dedication. His Excellency then unveiled the tablet of dedication.

Following the dedication, Sir Shenton, Lady Thomas, Bishop Lee and the rest of the gathering were conducted to the Hall on the first floor of the building and directed to their seats.

Those seated on the platform were Sir Shenton Thomas, Bishop Lee, Lady Thomas, on the left Mr. Khoo Cheng Hoe, Mr. Low Swee Khek, Rev. P. L. Peach, Capt. G. H. Goh, Dr. M. Dodsworth and Mrs. de Moubray, and on the right, Mr. Humphreys, Mr. Ong Chin Ooh, Mr. Ong Joo Sun, Mr. D. D. Chelliah, Dr. L. R. Wheeler, Dr. L. Proebstel and Mr. G. A. de C. de Moubray.

Dr. Dodsworth introduced Bishop Lee to the audience. Bishop Lee gave a prayer after which he made an address.

Bishop Lee then called on His Excellency, Sir Shenton Thomas to address the gathering.

Expressing his pleasure at attending the ceremony, Sir Shenton said:

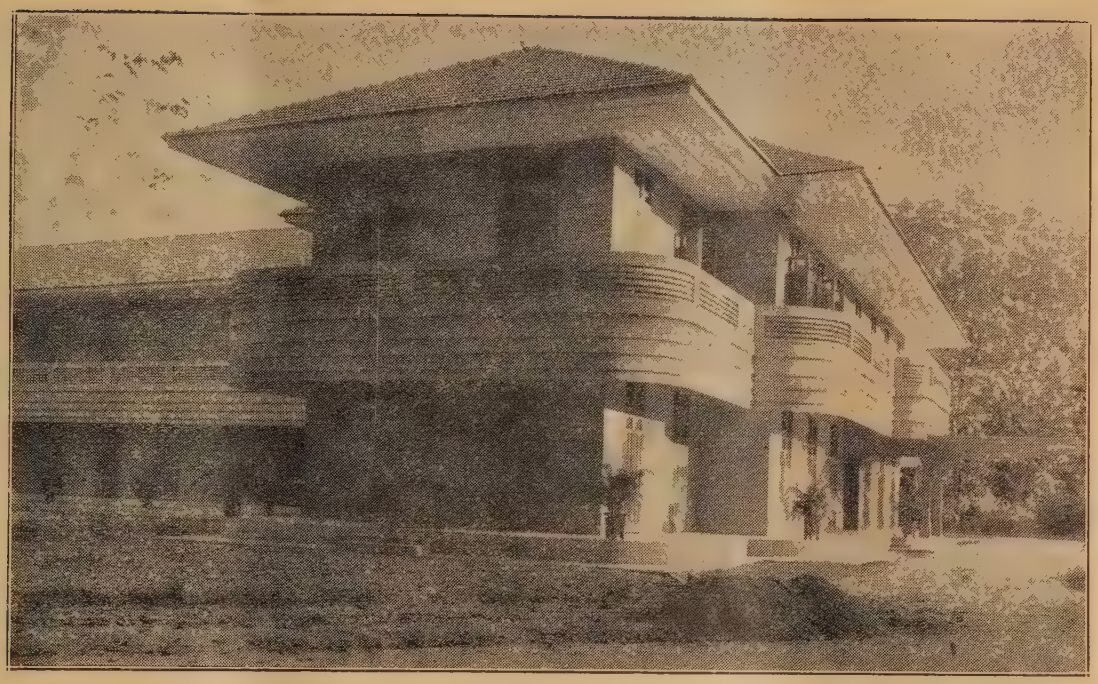
"Ladies and gentlemen, It is a very great privilege for me to come here to-day to open this beautiful building and my first words are to thank the governing body of the school in sending me the invitation to be present.

"All of you have read and heard of the history of the School, how it was established 46 years ago in a shophouse and how it progressed through the years, slowly and steadily, until it has now accommodation for something like 1,500 pupils."

Referring to the erection of the building, Sir Shenton paid tribute to the work of architects, Mr. Steele and Mr. Boutcher, to whom he offered his congratulations, and to those who had assisted in the work of erection of the school. On the gathering's behalf, he would like to say that they appreciated the work that had been done and rejoiced at their success.

Continuing, Sir Shenton said, "I think to-day may be regarded as the opening of a new chapter in the history of the School, and it also should be regarded as a day of remembrance.

"We hold in remembrance those who had helped the School and enabled it to progress, and it has progressed. It is not necesary for me to mention names but to say that their efforts have been well deserved



New Anglo-Chinese Middle School, Westlands Road, Penang

"May I say a few words to the past and present upils of the school. Whenever I come to a School I ften wonder what the boys and girls really think of eir education, and of the wonderful opportunity given them.

"Education is not merely acquisition of knowdge, nor is it the means whereby a boy or girl learns me profession to enable him or her to earn some oney.

"Really, education is development of character, oulding boys and girls to become useful citizens. makes them loyal subjects to the King."

After-School Life

Referring to the present boys of the School, Sir enton said that it was very important that a boy girl should decide early as to what to do after aving School. How often it was to find a boy drift-g from one place to another because of indecision d to become useless. That was because he had not othered or been taught to make up his mind as to at to do.

Sir Shenton laid stress on the fact that the re-utation of a school rested in the hands of the pupils. hatever the teacher has taught or has been done by e School would be nothing if not followed by the upil to make it a School of good repute. The success the School in past years had been due to those who d learnt the value of education and had learnt to e good lives, showing people that the A.C.S. is one ll worth sending their boys to.

"Good reputation," added Sir Shenton, "is a thing at is not easily acquired, but it is a thing which can easily be destroyed. So to pupils who will be leaving the School, I express the hope that they will follow the example of those before them."

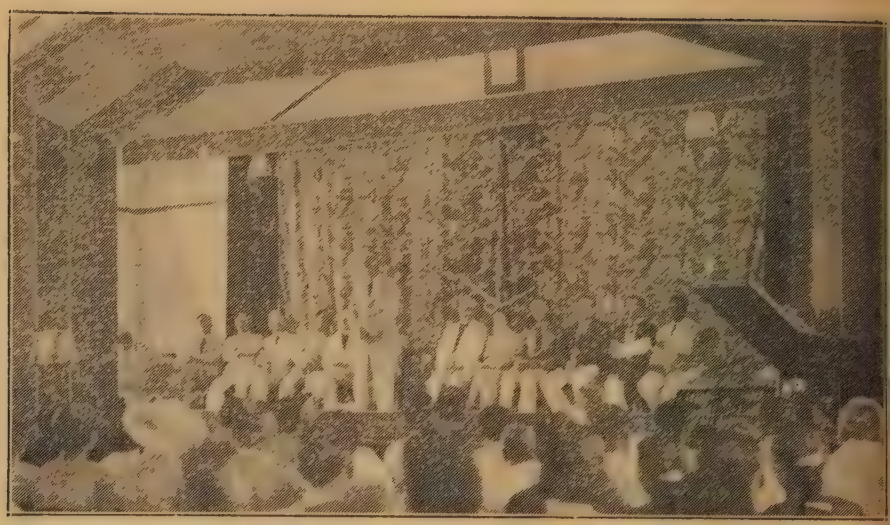
Touching on the problem of those living in Malaya, Sir Shenton said, "Those who live in this country are very fortunate. *You live in a country where there are no political complications and where you receive first-rate education. I trust that you and those after you who will come out from School will remember that the peace and happiness of this country are due largely to the wisdom and sense of past generations. It behoves you to take up this responsibility.*

"Now I will end by wishing you success, very great happiness and prosperity."

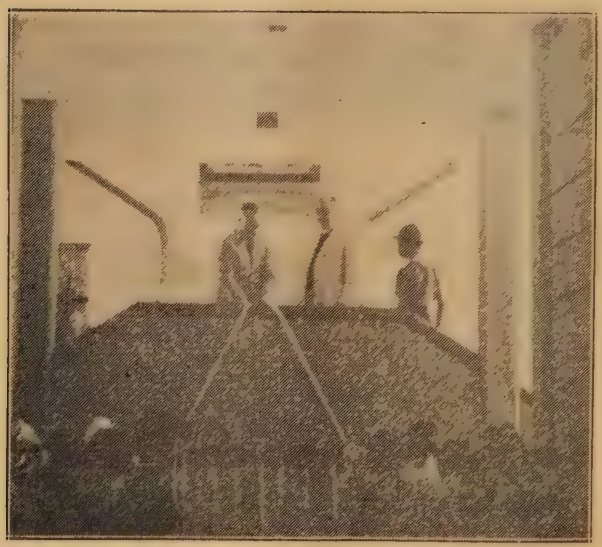
Building Cost

Following the Governor's speech, Dr. Dodsworth, chairman of the Building Committee gave a resume of the cost of the building. The new Middle School building, including furniture and equipment, had cost $90,000, while the cost of the site and its development amounted to $64,000. The new primary building now under construction, including furniture, would cost $40,000 making a grand total of $194,000.

The S.S. Government, he said, had kindly given a grant of $50,000 payable in 1937. The donation by the Methodist Mission of $64,000 went towards the cost of site and development. Donations from the community of Penang had amounted to $53,300. As regards the Government grant, they hoped in 1938 to be able to ask the amount to be raised to $65,000, which meant that another $12,000 would still be required from the public.



Sir Shenton Thomas addressing the gathering at the hall of the new Anglo-Chinese School. On the platform are seated Lady Thomas, the Acting Resident Councillor and Mrs. de Moubray, Rev. Bishop Edwin F. Lee, Rev. M. Dodsworth, Rev. L. Proebstel and members of the A. C. S. building committee.



His Excellency Sir Shenton Thomas performing the opening ceremony of the new Anglo-Chinese School building Penang. Sir Shenton is seen with Bishop Edwin Lee.

Penang Religious Education School, October 29th to November 2nd, 1937.

Pupils and Teachers, in front of New wing, A.C.S. Sitiawan.

Annual Concert, Fairfield Girls School, Singapore.

Seremban A.C.S. Annual Concert, "The King's Jester."

WORLD HAPPENINGS

China Carries On

Of the 4,480,992 square miles of China's territory, Japan now occupies about 700,000 square miles, in other words, about one sixth of the total area of China. In spite of the loss of some of her richest territory, including the great cities of Peiping, Tientsin, Shanghai and the capital Nanking, Chiang Kai-shek has determined to resist to the bitter end. The loss of Nanking the capital was a big blow but was from the beginning anticipated and pre-arranged. At one time it was feared that the Japanese capture of the city would mean the annihilation of the resisting Chinese forces, but Chinese strategy in outwitting the Japanese and in beating an orderly retreat across the Yangtse to positions further northward considerably upset the Japanese campaign. Fortunately China did not follow the advice of her friends such as Mussolini, who suggested that any further resistance to Japan would be suicide and that she should appeal to Japan for peace while she could still get good terms. However well-intentioned this advice to China may have been, China has courageously decided to determine her own fate. The Chinese determination to resist is stronger than it has ever been.

In spite of the panic and chaos caused in the civilian population by the wholesale bombing of the lower Yangtse, and the blockading of all of the North China ports by the powerful Japanese navy, it is probably true to say that never has Chiang Kai-shek stood higher in the estimation of his people than he does to-day. He has proved himself a man of courage and integrity, China's one hope of obtaining an honourable peace. He has succeeded in uniting China, which has responded to his call and has poured out a sacrifice of life and material wealth in resisting foreign aggression which is unprecedented in the whole history of China. His latest message to the nation is an index of the spirit of new China: "My position and responsibility do not admit of evasion of my duty. As long as I live I shall pursue to the utmost of my ability, my determination to resist to the bitter end and to secure the ultimate victory for the nation. Appraising the probable outcome of the hostilities, we are convinced that the present situation is favourable to China.... The time must come when Japan's military strength will be completely exhausted, thus giving us the ultimate victory."

Apparently Japan has abandoned her plan for the invasion of South China, partly because of the fear of international complications and partly because of the insufficiency of her forces for a prolonged campaign in the South. All the indications now in China point to a prolonged war. Although Japan proclaims to the world that she is fighting for peace, and floods China with propagand that she is China's best friend, her professed purpos of slaying the monster of Communism is sowing th dragon's teeth from which new and fresh contendin forces spring. Japan can at least claim the cred for this: she has driven China into the arms o Soviet Russia. It would be hard to overestimat the significance of this fact for the Orient.

While the political significance of the Sino Japanese war is evident, the economic significanc of the struggle is probably greater. The real issu at stake is the control of China's vast econom resources, especially her raw materials of oil an minerals. Ellen Horup of Geneva contends th the principal struggle in China is one for oil, wit the Standard oil interests supporting Generalissim Chiang and the Royal Dutch Shell groups supportin Japan. The threads are so complicated that it difficult for any student of international affairs t disentangle the various "lines of influence." Bu back of the scenes Bunty pulls the strings and th puppets dance.

"A rampart of arms, money and men is risin round China. It must not be forgotten that th Chinese people are merely the object, never th subject in this world struggle.:... It is just simple game of chess, in which the various move decide without the player himself being threatene at the worst, with more than a loss that can be mad up for by another move. That millions of men an women should die—that is merely part of the game.

America's Back Bristles

December has brought a series of incidents i China which have increased international tension t an extent not far short of the breaking point. In th Japanese attack on Nanking, the American floatin Embassy, the U.S. S. Gunboat Panay, together wit three Standard Oil tankers, was bombed by Japane naval planes and sunk. Although the Japanese Nav Commander described the incident as an "unfortuna accident", the report given by the Panay Command indicated that the attack was deliberately planne Popular indignation was excited throughout Americ while President Roosevelt sent a note to the Emper demanding the Japanese Government's apologie reparation for the loss and assurances that there woul be every effort to prevent interference with America interests in China. After several notes exchanged an profuse apologies by the Japanese, America accepte Japan's apology for this most unfortunate inciden Certainly there is no question that opinion in Americ is being inflamed against Japan, although there is ver little possibility that America would declare war.

There is increasing evidence that the movement t boycott Japan is growing. The President of th

American Federation of Labour, Mr. W. Green, has urged the Federation "to make a real boycott against Japan for her barbarous war against China." Later the American Federation of Labour proclaimed the boycott against Japan as a protest against the Panay incident, with the result that in various parts of the United States anti-Japanese demonstrations were held with the public burning of hundreds of cases of Japanese goods.

A Washington News editorial probably expresses the predominant American sentiment: "If Japan's mad expansionists force the issue, she may find five nations—Britain, France, the Netherlands, Russia and the United States,—instead of one, against her. While no American wants war, there is reason to fear that there may be just one Panay incident too many. But no doubt Mr. Saito (the Japanese Ambassador) has already told this to Tokio."

Britain Increasingly Uneasy

Britain has lost more than any other foreign power by the events of the last four and a half monhs in China. The entry of the Japanese troops into the International Settlement and the "victory march" through the International city of Shanghai seemed to the Shanghai residents as symbolic of the passing of an era in which for almost a hundred years Shanghai has developed as primarily a British city. With the customs of Shanghai, Tientsin and Peiping in the grip of the Japanese, it looks almost like a strangle hold which Japan has around China's neck. Japan has almost completed her mastery of the Maritime Provinces. Mr. R. T. Barrett, a Far Eastern journalist, in the periodical Great Britain and the *Far East,* describes Hong Kong as "the solitary remaining bar to Japanese domination in the Far East. As long as Hong Kong remains a great centre of Anglo-Chinese culture and trade and a British naval base, Japan can never feel that she is able to do exactly what she likes with China."

It is hard to explain Japanese attacks on British gunboats in the Yangtse as purely "accidental incidents" in the campaign against the Chinese. The London Times, in this regard comments as follows: "The past months have provided scores of cases of Japanese irresponsibility, all on the same bland formal pattern—outrage, apology, outrage."

It is reported that Sir Hughe Knatchbull-Hugessen, the wounded and retiring British Ambassador to China, said in Colombo, "If Britain defers taking action much longer in the Sino-Japanese conflict, she may say farewell to her Far Eastern interests." He expressed great admiration for Chiang Kai-shek, who had accomplished a veritable miracle in uniting China in the determination to resist to the last.

There are two possible explanations of the increasing Japanese disregard of British and American interests in China: either (a) Japan does not fear any challenge to her naval supremacy in the Far East by any strengthening of the British or American naval forces, or (b) Japan is in a desperate position, striking madly, like the man running amok, against anyone in his path offering resistance to his plans. There is no doubt that the world situation is turning in China's favour. Although Britain cannot stop selling arms to Japan, the British Labour movement to boycott Japan is stronger than ever. If Britain and America could combine in shutting off Japan's supply of imports from the British Empire and the United States, the desired end in China could be obtained. Although British and American economic interests may have their points of conflict, their common interests based on the international principle of collective security should take precedence.

Russia's Drang Nach Osten

In 1922 when the Washington Naval Limitation and Nine Power Treaty was signed Russia was not consulted, largely because her vast territory had been bled white with revolutions. To-day Russia represents a power which is increasingly in the position to challenge the Japanese ambitions to the hegemony of China. The four great powers interested in China to-day are Japan, Russia, Britain and America, with the result that the dominating influence of any one of the four would almost certainly bring about the combined action of the other three. This, in a way explains what has been happening to China and what probably will happen.

The latest news brings announcement of the growing influence of Russia, largely because China has nowhere else to turn. China will be mercilessly ground under the heel of Japan, unless it succeeds in drawing upon the military technique and equipment of Russia. The Russian leaders may regard the present situation in China as their preliminary bout with Japan. Will they wait until Japan is morally and materially exhausted before they decide to deliver the knock-out blow?

M. Litvinoff, Foreign Commissar, echoes the present Russian mood when he declares, "Although faithful to the ideals of the League and collective security, the Soviet relies on her own forces and is ready to defeat any enemy. Our defensive capacity does not depend on international combinations, but on the unceasing growth and might of the Red Army fighting forces."

Everyday brings fresh news of the increasing rise of the Chinese Red leaders to power. Chu Teh, commander-in-chief of the Eighth Route Army, has been placed in supreme command of four provinces, Shansi, Shensi, Suiyuan and Ninghsia, Mao Che-tung has been appointed governor of Kiangsi, while another Red leader Chow En-lai, has been made Governor of Shensi.

MALAYSIA CHINESE CONFERENCE

THE third session of the Malaysia Chinese Mission Conference was held from Thursday, December 16, to Monday, December 20, 1937 at the new Chinese Methodist Church, 18 Madras Lane, Penang, with Bishop Edwin F. Lee, D.D., presiding.

The quiet and restful atmosphere of Penang, the spaciousness and beauty of the new Penang Chinese Church, the royal hospitality which our Penang friends provided for our comfort and entertainment, the whole-hearted participation and the seriousness of purpose which every delegate brought to the meetings made this year's Chinese Conference one of the most successful conferences in the whole history of the Chinese Church in Malaya. It was evident that everyone felt very much at home in Penang. The Chinese Conference now having arrived at its third year feels very much more steady upon its feet. Random and aimless movement have been forgotten and the eager feet of enthusiastic youth are now carrying the church forward on a movement of consistent purpose.

All the Conference business was conducted with efficiency and smoothness. Harmony and goodwill characterized every meeting. Due to the fact that all reports were read and all business was conducted in one language—Hokkien—every delegate both lay and Ministerial understood the proceedings and freely participated in the discussions.

The attendance of the lay delegates was particularly encouraging and gave evidence that the lay membership of our Chinese churches is increasingly feeling the responsibility of co-operation in the direction of the affairs of the church. Two Singapore churches elected pastors' wives as lay delegates, a novel and encouraging development, showing the confidence and trust which pastors' wives often evoke from the congregation.

The committee reports which had been worked out after the most careful and considerate discussions on church problems were particularly good and showed evidence of real vision. We wish it were possible to have some of these reports translated into English for the benefit of those who are unable to read the Chinese character.

The Chinese pastors and lay delegates were especially pleased with the fine accommodations which the Penang church had provided for their hospitality. A large compound house across the road from the church was rented where pastors, pastors' wives and lay delegates were very comfortably housed and where excellent meals were served.

An evening concert given by the Penang Chinese church and the Conference reception in the church compound again were outstanding occasions as evidences of Penang's rare hospitality.

Malaysia Chinese Mission Conference Dec. 16—20, 1937 Penang

The District Superintendents' reports showed that the year 1937 has been a very successful year for the Conference. The new Penang Church which was dedicated during the year was concrete evidence of the forward movement in the Chinese church building programme. Another new church which was reported was the new Foochow Church of Singapore which is to be dedicated by Bishop Lee January 9, 1938. Two new parsonages have been erected during the year, one at Klang and one at Seremban. In church membership there was an increase of over 11% with a total of full and preparatory members now amounting to 3,765. Conference Benevolences of the church increased $688, now totalling $2,159. The total amount raised locally by the churches for all purposes increased from $24,992 to $48,379. It is interesting to note that our Chinese churches, besides this increase in church and benevolence support, were not unmindful of their duty to stricken China and gave $5,838 to the China Relief Fund. The churches of the Singapore district alone gave $4,000 to the China Relief Fund.

The Conference was very happy to have the visit of the Rev. Egon Ostrom from the Sumatra Mission

CONVENES IN PENANG

Conference who gave two inspiring addresses in Hokkien, one on Thursday morning on the theme Evangelism and the Local Church" and another n Friday morning on the theme "Looking Forward o 1938."

The delegates were also honoured and particularly happy because of the visit made by Dr. R. L. Archer, Mission Treasurer, who addressed the Conference in English Saturday morning on the theme Changing Interpretation of Moslem Teaching."

The ordination service was held Saturday afternoon at which time the Rev. Lim Keng Leong of Klang was ordained Elder. Mr. Tan Un Seng of the Kampong Bahru church, Sitiawan, was admitted to he Conference on trial.

Mr. Tiang Chu Gee who has served the last ear as pastor in Palembang has come from the Foochow Conference to work with the Chinese Methoist church of Malaya.

The Rev. Paul Hang of the Methodist Book Room, Singapore, had on display a large variety of Chinese books, with sales during the Conference mounting to over $60.

There were very few changes in appointments, practically every pastor returning to the station where he was for the past year. Succeeding the Rev. Lim Hong Ban who asked to be placed on the retired list, the Rev.Hong Han Keng of the Telok Ayer Church, Singapore, was appointed Superintendent of the Southern Chinese District. The Rev. Yau Yee San of Kuala Lumpur continues as Superintendent of the Central Chinese District and the Rev. C. E. Fang of Sitiawan is Superintendent of the Perak-Penang Chinese District.

As the Conference adjourned Monday noon and delegates returned to their various stations they were conscious of a new fellowship with their fellow workers and with the Master, and particularly thankful for the many blessings of the past year and for the privilege during the coming year of bearing the message of Christ to their countrymen in Malaya. May the work of the Chinese Church in 1938 continue to bring fresh laurels to the Master's crown.

We give below a summary of the most significant statistics.

(*Continued to bottom of page* 21.)

SKETCHES FROM THE LIFE OF NOMMENSEN

By J. H. Hemmers.

Translated from the Dutch by the Rev. R. L. Archer, Ph.D.

(Continued from the December issue)

While the young church was encouraged to develop a system of self-support yet it was not to be expected that they could provide sufficient funds to keep pace with the rapidly expanding mission programme. A number of friends of the mission in Holland collected large sums of money which were sent to Nommensen to help meet the needs of his growing work. Not only were these amounts sufficient to pay the small salaries of the native teachers and preachers for some years, but also to allow Nommensen to loan small sums to selected congregations for use in planting rice fields, or to loan again among the members at a reasonable rate of interest. By this method Nommensen increased his capital and was able to reduce the prohibitive charges made by money lenders of the country, which in many instances amounted to over one hundred per cent.

At first the mission representatives in Germany opposed this use of mission funds, but later they realized that during the first ten years of mission work the Batak Church was greatly helped by this plan. Without this income the rapid increase of mission stations and preaching centres and the training of numerous native preachers would have been impossible.

The missionaries soon began to feel the need for a normal school for the training of Batak teachers, therefore missionary Schreiber at Prau Sorat (later Inspector of the Rhenish Mission in Barman) was given the task of conducting such a school. However, Nommensen was clearly of the opinion that such a school should be located in the Silindoeng Valley, the centre of their mission field. Since there was no one in the valley capable of doing such work he hit on the idea of conducting "walking schools" in which the teachers did the walking. For this purpose he asked Johanssen and Morie to visit various villages in which groups of young men would gather who desired to receive instruction in the work of teaching. Frequently these missionaries found serious quarrels in the villages and in place of serving as teachers they had to spend much time serving as referees, thereby interrupting seriously their teaching programme.

This method of teacher training continued until 1877 when Mr. Johannsen was enabled to open a Seminary in Pansoer na Pintoe, which post he continued to fill until the time of his death.

This training school was established with the full approval of the native chiefs and therefore Nommensen in the beginning laid down a rule which has later been recognized in many mission societies as a wise policy; namely, that the parents of the pupil must provide them with food, clothing and school materials. At the beginning that seemed too much to expect from parents who had just lately left paganism, but Nommensen's glowing spirit was not long disturbed by such fears. Where others would consider giving up, he would prepare for an advance, as our hero depended entirely on God for his courage.

The number of baptisms increased beyond expectation, soon reaching 10,000 souls. On every side the movement made headway and many chiefs with their followers were won for Christ. Likewise the number of school children increased rapidly. Mr. Johannsen began with twelve young men in his school, but after a few years that number had increased to one hundred twenty with corresponding increase in the European staff as well. In later years a second normal school was opened.

In 1882 the mission adopted Nommensen's proposal that a training School be opened where some of the more promising Batak teachers could receive training to become ordained preachers (pandita). Until this time no mission society in Sumatra had thought of training an ordained native ministry. However, Nommensen took this new step as a venture of faith and results have since proved it to be a move in the right direction. At the time of Nommensen's death the Batak Church had forty-three ordained native preachers, 494 mission schools, attended by 22,314 boys and 5171 girls, while there were some 30,000 children in the Sunday Schools.

The encouraging results achieved by the first Batak preachers induced Nommensen to grant them too much freedom of action, with the result that certain troubles began to develop in the churches. After realizing this mistake he made it a rule that every young preacher must work for some years by the side of an experienced missionary before he could be put in complete charge of a church.

When Nommensen made his first visit back to Germany he found opportunity to prepare a ritual for the Batak Church, which allowed for modifications as the church developed. It is worthy of note that this ritual was not made after an European pattern, but contained only such things as were in keeping with Nommensen's wide experience among the Bataks.

Nommensen's great gift of insight and understanding placed him at the head of the Batak Mission, although he did not seek that position. As head of the mission he was held in great respect not only by the nationals but by his colleagues as well. Everyone felt that Nommensen might well say,—except that his humility would not permit it: "I have worked more than they all, and yet not I, but the grace of God that is in me."

CHAPTER VI

On To Toba

Anyone who has had the privilege of coming from Siantar or from the plateau up to Lake Toba will not soon forget the impression made upon him by this wonderful view. After making numberless bends in the steep road one finally gets a glimpse as he passes one of these curves, of Lake Toba in the distance below him. For a moment he stands in a state of wonder and reverence as he views this lake surrounded by steep rocky mountains, while in the middle of it the island of Samosir rises up in sharp relief. Those who have experienced this wonderful view will quite easily understand that during Nommensen's time the word "Toba" carried with it some sort of magical influence among the natives who lived in that district.

On the shores of this lake lived the priest-king by whose hands the religious and social life of the Bataks was molded. At the same time he presided over the holy Lake Toba upon whose waters no westerner had yet been permitted to look. For the people had jealously shut off this district from the outside world so as to keep out foreign influence. Fear of certain punishment had kept foreigners away. The missionaries had found it almost impossible to penetrate this part of the country due to this indescribable fear which possessed the people as well as their savage disposition. Moreover the high plateau which separates Silindoeng from Toba constituted an almost impossible barrier.

On different occasions Mr. Nommensen had attempted to establish connections on the plateau but the inhabitants had openly resisted every approach, thus limiting very seriously the outreach of the gospel. While Mr. Nommensen was very anxious to deliver the death blow to paganism in Toba, he was too tactful to be tempted into adopting a short-sighted policy. Some of his colleagues, however, could not restrain their desires and therefore determined to visit the densely populated Tobaland under the guidance of Raja Pontas. In spite of the fact that Mr. Nommensen warned them of the grave danger into which they were openly walking, it made no difference. They would not give up their plan.

Since they had a great distance to travel Raja Pontas agreed to go only on condition that they would start out early enough to cross the plateau before sunrise so that they could start back home the morning of the same day; he feared they would be attacked by the natives if they spent more time in the neighbourhood of Lake Toba.

A friendly chieftain stopped them on their way, and when he learned of their purpose he tried his best to persuade them to give up their trip. However, after finding that he could not change their minds he secured a promise from them that they would spend the following night with him. He also urged that they make their return journey over a different route.

By two o'clok in the afternoon the party arrived at Paranginan without any opposition as the people's suspicions had not been aroused. They did observe, however, the people running to their villages, but they did not give much heed to this as they galloped by on their horses. After a difficult journey they reached a point from which they saw, lying below them, lake Toba in all its beauty. Full of wonder they gazed upon this unusual sight, especially that the lake was surrounded by numerous villages. As they became conscious of the thousands of people living there who had never heard that Jesus had come into the world to save sinners an overwhelming desire was awakened in their souls to preach the Message of God's love to these people.

In the meantime Raja Pontas stood by with a troubled look on his face. He had repeatedly suggested that they should be on their way home. Yet the missionaries showed no signs of being ready to start back as they were so occupied with plans for the future that they were unconscious of the danger which surrounded them. Finally, Raja Pontas ordered them to mount their horses as further delay might well prove fatal.

Finally, at three o'clock they started out on the return journey following a different trail than that over which they had travelled on their way to the lake. For the most part they travelled through the fields and forests as all the paths were lined by excited natives. On this account they did not arrive at the house of the friendly chieftan until ten o'clock that evening. The chief was very uneasy due to their late arrival and closed the village gates immediately after the party came in as he knew that the people would do all they possibly could in order to get their hands upon the missionaries. When the infuriated natives did not see the party return and learned that they were to spend the night in this village they immediately surrounded it, and demanded that the offending ones be delivered into their hands. Both of the chiefs did what they could to quiet the mob, but they would not be put off. The uproar increased until they threatened to burn the village if their demands were not granted.

(To be continued)

TALKS TO BOYS

ONE-WAY ROAD

January, 1938! Never again shall we see 1937! Some of us are glad, some are sorry, but for all of us it is quite certain that 1937 is gone, never to return. That reminds us of the old saying that "time and tide wait for no man" and of another one—"we cannot turn back the wheels of time." King Canute sat on his throne on the sea-shore and tried to stop the tide rising, but found it did not obey; neither can we persuade time to go backwards and let us start 1937 over again.

It's just like those streets in the busy parts of Singapore and other big cities, where at one end there is a blue notice saying "One-Way Road," and at the other end a red notice saying "NO ENTRY—One-Way Road." Cars and bicycles are allowed to go only one way along those roads; there is no going back. The coming of another New Year reminds us that life is also a one-way road where we always go on and on—never back.

That means that if we have done wrong things in the past we cannot go back and undo them. Perhaps as we look back at 1937, we see things we shouldn't do if we could go back; or maybe we see things we should do better than we did them. But it is not much use to wish for the past. The thing we must do is to remember that 1938 will also be a one-way road, and to make a New Year's Resolution that we'll do the right things, so that we shan't *want* to go back and undo them.

Pictures of Father Time usually show him with only one lock of grey hair—in front. There is a saying, "Seize time by the forelock." That means, take your chances of doing things when you meet them. Opportunities are like people we meet as we go along our one-way road, and once we have passed them, we can't go back and meet them again. So we must get ready to seize the chances of doing good things and helping other people—and, in fact, every kind of chance—as they meet us on life's road.

Another thing we must remember as we start out through 1938 is that, though we cannot travel life's road again, there are other, younger ones who are coming after us. And they are looking out for the signs we have left along the roadside. Perhaps a younger friend or brother will, during 1938, be going along the same road as we went in 1937. And, like travellers through a jungle, we have "blazed a trail" by leaving marks where we have been. What sort of marks are they? Will they help him on his journey?

People who go on picnics leave different kinds of marks where they have been. Careless ones leave behind them broken trees, empty tins, banana-skins, paper and all sorts of things that spoil the beauty of the countryside. But careful people leave no such marks, because they have treated the path, where they walked, well. They will have carefully put out their fires and buried their litter. Such a difference! For the sake of those who follow after us on the road of life, let us be sure we leave it like a lovely pathway for them, not like a spoilt road, surrounded with bad deeds and ugly words.

There is an old Quaker saying which all of us should learn by heart. If we can put it into practice, we shall have learnt the secret of how to travel joyfully along the road of life:—

I expect to pass through this world but once.
Any good thing, therefore, that I can do,
Or any kindness I can show to any human being,
Let me do it now; let me not defer or neglect it.
I shall not pass this way again.

If any of us think we don't know the best way to live as we travel the road, let us remember that our Lord, Jesus Christ, went along this road before us, and He has left us signs all along the way, showing the things He did and the things we ought to do. How can we find out these signs? They are all given in the Bible, in the stories of Jesus. It is easy to see why a wise man, many years ago said to God, "Thy word is a lamp unto my feet and *a light unto my path.*"

HAROLD ROBBINS.

OLDHAM HALL BEGINS NEW YEAR

Mr. John A. Bird, B.A., M.SC., Principal of Oldham Hall, the Methodist Mission's boarding school for boys at 46 Barker Road, Singapore, has recently issued a folder giving very complete information as to the facilities offered for boys boarding at the Hall and attending any one of the four schools in whose co-operation the Hall works.

Anyone interested should immediately write Mr. Bird for this folder which contains full information and an application form.

SCHOOL TERMS 1938

S. S. & F. M. S.—

First Term— January 18th to April 14th inclusive.
Second Term—May 2nd to August 12th ,,
Third Term— September 12th to Dec: 9th ,,

KEDAH.

First Term— January 2nd to February 9th inclusive.
Second Term—March 5th to June 2nd ,,
Third Term— June 26th to Sept: 1st ,,
Fourth Term— September 11th to Nov: 21st ,,

JOHORE.

First Term— January 9th to April 14th inclusive.
Second Term—May 1st to August 4th ,,
Third Term— September 4th to December 1st,,

OUR AMERICAN LETTER

YOUR SCRIBE'S reluctant pen took an unasked-for leave of absence from the pleasurable task of sending to his friends in Malaya those choice bits of gossip that former residents and workers in Malaya love to exchange. He does not guarantee unbroken service as he resumes his pen; but is like the monkey (presumably Malayan), who was playing in a tree overhanging a stream in which crocodiles took their mid-day nap: missing his hold upon the tree, the monkey unintentionally dropped into the open mouth of Mr. Crocodile; and to explain his unaccustomed behaviour, Mr. Monkey remarked to his host, "I just dropped in for dinner."

CALIFORNIA abounds in former Malayans. At times I have wished I had settled on the Pacific instead of the Atlantic coast, for there are many more Malayans out yonder where one would be welcome if he, too, "just dropped in for dinner."

And they are such a sociable lot. I have just received a most enjoyable letter from Guy H. Little, of Beverley Hills, California, but better known to Singapore Anglo-Chinese School commercial students as one of their teachers not far short of twenty years ago. The Littles were observing their nineteenth wedding anniversary, and it is pleasant to read that Mrs. Little is in enjoyment of the best health she has experienced since their residence in the tropics. If I am not careful, I will be advertising British Malaya as a summer resort for overworked Californians.

SILVERTHORN is another name that will be remembered by our Christian community in Sitiawan, as they recall the days when Methodism in addition to planting rubber there, was also doing some imperishable work for Christ amongst the Chinese settlers there. Well, in August of this year, he resumed a like service in taking the presidency of Spanish American Institute, an orphanage especially for Mexican boys. He has gone at it with his old time enthusiasm. His own son Robert entered college this year.

MRS. JAMES M. HOOVER, whose translated husband's photo has a permanent place on the wall of my study where I am writing this letter, was a most welcome guest at Eddystone Parsonage a few days ago. For us who entertained her, it was like re-visiting Sarawak. As we turned over the pages of her album showing the development of Sarawak since our contact with it fifteen years ago or more, we could only exclaim, "What hath God wrought!"

The REV. and MRS. OECHSLI brought this list of post-Malayan workers right down to date by paying us a visit here in Eddystone on their way back to the west coast, after an official errand to New York in connection with the Million Dollar Fellowship Movement. It is a cause of gratitude and pride to us Malayans that America finds our erstwhile leaders worthy of such recognition and use here in the homeland where there are thousands to choose from.

"THE MALAYSIA MESSAGE" has developed into such a high grade, voluminous Messenger that I feel like lifting my hat when the postman delivers it to our door. Its voice seems to say, "MALAYA FOR CHRIST." Our prayers say the same. Wishing you all "A Merry Christmas" and "A Happy New Year," and a speedy termination and rectification of the unspeakable damage WAR has wrought to our Asiatic fellow-Christians.

W. T. CHERRY.

Eddystone, Pa., U.S.A., Nov. 15, 1937.

(*Continued from page* 17.)

SUMMARY OF MALAYSIA CHINESE MISSION CONFERENCE

		1937	1936	Increase.
1.	Number of Churches	23	21	
	b. Number of Congregations.	30	28	
2.	Number of Full and Preparatory Members.	3,765	3,388	377 (= 11% increase).
3.	Value of Churches and Parsonages.	$310,000	$280,600	$29,400
4.	Number of Sunday Schools.	50	49	1
5.	Enrolment of:			
	a. Sunday Schools.	4194	3673	521 (= 14% increase).
	b. Epworth Leagues.	390	477	87
6.	Total Conference Benevolences raised locally by churches.	$2,159	$1,471	$688
7.	Number of Parsonages.	19	17	
8.	Total amount raised locally for all purposes	$48,379	$24,992	$23,387

N.B.—The above figures represent local currency. One $ Malaya equals approx.£0/2/4 or 60 cents U.S.A.

BROTHER FRANCIS

5—The Wolf

Once upon a time a big grey wolf lived in the woods near a town. The grown-up people loved the tall shady trees in whose shadow they could rest. The little children loved the wood anemones and the lilies-of-the-valley that grew in the cool glades. But no one loved the big grey wolf.

When he came along the path they all ran away as fast as their legs would carry them! In the summer time there was plenty for the big grey wolf to eat, but in the winter he was cold and very hungry.

No one gave the poor grey wolf any food to eat. So he howled and howled as if he would say, "I'm hungry, I'm hungry," but that only made the people more frightened of him than before, and at last he became fierce and wild with hunger.

One day the big grey wolf heard footsteps coming through the wood—someone coming to hurt him, he thought. He sprang out from the trees with open mouth and angry eyes. In front of him he saw a little man in a brown cloak.

It was Brother Francis. The wolf came bounding along the path, but the little man stood still and unafraid.

"Come hither, Brother Wolf," he said gently. The big grey wolf looked up into the kind face, then he came and lay down at Brother Francis' feet as quietly as a lamb.

"Everyone is afraid of you, Brother Wolf, because you are fierce and wild," said Brother Francis. "But that is because you are hungry and cold. If people in the town promise to give you food to eat, will you promise to be quiet and gentle?"

And the wolf wagged his tail, and lifted his big paw and put it into Brother Fancis' hand, as if to say, "Yes."

So Brother Francis went back to the town, and the big grey wolf trotted along by his side.

Everyone looked out of the window to see them come; and when they saw how quiet and gentle the grey wolf looked, they followed Brother Francis and the wolf—all the men, and the women, and the little children. Brother Francis stopped in the market-place and called them all to come near.

"Brother Wolf has promised to be quiet and gentle if you will feed him," he said to the people. "Will you promise to be kind to him and give him food to eat?"

And all the people shouted, "Yes."

Then Brother Francis turned to the grey wolf, and he wagged his tail and lifted his big paw and put it ino Brother Francis' hand as if to say, "Yes."

Brother Francis smiled at him and smiled at the people too. "Love one another," he said, "For God loves you both."

And after that the grey wolf and the people in the town lived happily together. When the grown-up people rested under the tall shady trees the wolf lay down beside them. When the children gathered flowers in the cool glades he ran and scampered with them. And in winter he went in and out of their houses for his food like a dog. Everyone loved the big grey wolf that had become friendly through the kindness of Brother Francis.

6—His Friend Giles

Brother Francis had a friend called Brother Giles.

Brother Giles was climbing a walnut tree. Brother Giles often climbed a walnut tree. He climbed walnut trees to shake down the nuts, and then sold them to buy food and other things. Brother Giles liked working, and as he worked he sang a gay little song.

The tree which Brother Giles climbed was very high, and very full of nuts, and when he had shaken them all down there were so many that he could not carry them all in his basket. So he took off his brown cloak and wrapped the nuts in it, and putting it on his shoulder like a sack, he carried it into the town to sell the nuts.

On the way he met many poor people and little children. "We are hungry," they cried as he passed by; "we are hungry."

"I have neither money nor food; I have only my nuts which I am going to sell," said Brother Giles. Then he thought to himself, "Perhaps they would like my nuts to eat."

So he opened his brown cloak and called the people to him. The old men and women, the big children and the little children gathered eagerly round. Handful by handful Brother Giles gave away the walnuts until there were none left. The children laughed as they cracked the nuts and ate them, and the old men and women sat down in the sunshine to enjoy theirs.

Brother Giles put on his brown cloak and went away. He had no nuts to sell, so he had no money to buy any supper. But as he went supperless to bed he sang a gay little song.

By Winifred E. Barnard

and

Elsie Helena Spriggs.

From "More Tales to tell to little Children."

A NEW SOCIAL ORDER—A MEDITATION

H.B.A.

"Then I saw the new heaven and the new earth...."
—Rev. 21.1.

"Love is just and kind. Love is not greedy and covetous. Love exploits no one; it takes no unearned gain; it gives more than it gets. Love does not break down the lives of others to make wealth for itself; it makes wealth to build the life of all. Love enriches all men, educates all men, gladdens all men."

—Walter Rauschenbusch.

"We hear too little of the Christian virtue of hope, the expectation of the triumph of the right and true..... We need to be encouraged by news of the progress of the kingdom of God in.....the rising spirit of brotherhood, the strength of social sympathy amongst men of earnest spirit."—

—Malcolm Spencer.

"This very earth, now outraged by wars and clouded by armaments, might be an earth of peace and good will. These cities.....that now sprawl like rubbish heaps might really by human homes, light and bright and sound and lovable.....Commerce might be a network of intelligent co-operation instead of a savage strife of competitive interests. Trade might be open and honest and human-hearted. Wealth might be tempered, thoughtful, widespread, and sacrificial. The nation might be of one heart and one mind. And all men and women might find themselves free in a free land which was their own."

—H. Scott Holland.

"To make the world what Christ would have it be;
To set the people free, as he is free;
To make the kingdoms of the world his own,
Choose him for King, and set him on the throne,
Whose rule is love, who laid his power away
That he might learn by suffering to obey.
Democracy informed by God our aim;
No lesser destiny the peoples claim.
No headless blundering body e'er sufficed;
Our Head, by whom we live and move, is Christ."

—The Commonwealth.

"We must discover as never before what is involved in securing abundant life for the underpaid worker, for the slum dweller, for the man of colour—for every living person. When we have made this discovery, we shall be faced with the necessity of formulating and delivering a gospel more prophetic and daring than in any previous day. But we must undertake the ministry of this gospel without hesitation, since only in utter loyalty to such truth as our age affords can we find our salvation."

—Toward the New World.

".....he was waiting for the City with its fixed foundations, whose builder and maker is God."
—Hebrews 11.10.

"Go, preach, the Kingdom is at hand,
The King is at the gate,
Go sound the news in every land,
He comes for whom I wait.
He comes with lightning and in wrath,
He follows down the sea,
He sweeps the briars from his path,
To set the captives free.
He comes with laughter in his eyes
Soft as the yellow dews,
And hungry children hush their cries
To shout the glad, good news.
He comes, he comes with healing balm
For all the hurts of men
He comes, he comes with peace and calm
Where all the wars have been.
Sound bugles, sound in golden flood,
His reign that shall not cease.
He comes to make of all one blood,
Triumphant Prince of Peace."

"When ye see these things come to pass know ye that the kingdom of God is nigh at hand."—Luke 21.31.

Prayer: "Almighty God, ceaseless Creator of the ever-changing world, help us in the spirit of our Lord's Prayer to build the kind of world which will tend to make men good. Lead us into that co-operative commonwealth of God in which all the families of the earth shall be blessed. Increase our faith in Thee, O God, and in a moral universe that we may have grace to seek these ends by moral means. Through the spiritual compulsions of sacrificial love, by the power of the cross, may Thy kingdom come, Thy will be done on earth. In the name of Jesus Christ, our Lord. Amen."—James Myers.

CORRESPONDENCE

Miss E. Stella Cass
Writes from Peru.

Dear friends of Malaya:

I should love to write you each, individually, but as that is impossible I hope to share with you, through this "Message letter" something of the life of the people and conditions in Peru, my new home.

For the past month we of Peru have thought of little but the wondrous workings of the universe, on account of the preparations for the great solar phenomenon, the eclipse of June 8. While mere man had nothng to do in bringing the wonderful and awe-inspiring phenomenon about, every facility was utilized that Peru's world scientific guests might not only have every convenience to insure success in their investigation and experiments, but that the world might become Peru conscious.

Its resources, its industries, its transportation and commercial facilities, its unusual natural scenic effects now obtainable by its mighty engineering feat of the spiral ascent of the Ferrocarril Central del Peru over the Sierras, rounding the top at a height of 15,692 feet—all of these cannot help but surprise and arouse a tremendous interest in this all too little known country of Peru.

In the twelve hours' journey from Lima to Huancayo one leaves the tropical coast, where the humidity often reaches 99 per cent although rain never falls, passes over the top at Ticlio, the highest elevation crossed by any rail road in the world, usually in a snow storm, with huge glaciers in the background and arrives in Huancayo, still at an altitude of 10,600 feet, in a downpour of rain.

To be sure there are unpleasant sensations from this rapid ascent into the high altitude. I noticed that my hands had turned blue, so I hid them under the steamer rug, which was now necessary to have on account of the decided change in temperature, thinking no one would notice that the altitude had affected me, but I was told by my companion that my face had turned a dark turquoise. There is no real danger in taking the trip; that is, if you have consulted your physician to make sure your lungs and heart are in good condition. Then, there is always the railroad company doctor with his can of oxygen to administer if one begins to lose consciousness, which is likely to happen in the rarefied atmosphere. Yes, indeed, it is worth it, for in the distance of seventy miles one has many times retraced his journey by switchbacks, passing through sixty-eight tunnels. At one place before rounding the top you look out of your car window down the mountain precipice on five railroad tracks over which you have climbed. Indeed a veritable spiral stairway, and at every turn new and varied scenery.

The rugged, bare mountain sides are beautiful in their rich variegated colouring. The foliage, while not abundant, is most interesting—from the cotton plantations on the lower ground to that along the mountain sides where past generations by tremendous labour built terraces and ditches to catch the water of the melting snow from the mountain tops. In fact the entire country abounds in rich, fertile soil, only awaiting its refreshing bath, which in many parts is withheld through lack of rain. The little Rimac river might well vie with the appelation of the mighty Nile (life giver) as it gives life to much of the country through its crude irrigation system. Peru, for all its climatic drawbacks, has the most beautiful flowers I have ever seen in any part of the world, not even excepting my beautiful and beloved Malaya.

One is enchanted when he catches his first glimpse of a herd of llamas slowly bearing their burden up the steep mountain side at an altitude of from 12,000 to 20,000 feet. To add to the picturesqueness a beautiful dapple grey horse—truly far more beautiful than any I saw in Arabia—goes galloping past, mounted by a brave horseman wearing his woven, brightly striped poncho (an Indian blanket which has a hole in the centre to put on over the head). But one's attention is drawn from the rider to his quaint spurs which he uses freely and his shining shoe-like brass stirrups. All along the way are quiet, restful pastoral scenes of cows and goats with their brightly robed little shepherds.

One cannot pass on without mention of the man-made scenic magnitude of the great iron cars bearing their rich loads of gold, lead, copper or coal thousands of feet above the valley to the great smelters of the Cerro de Pasco Company at Oroya. This Andean city will long be remembered in the scientific world, for it was from its surrounding mountain tops that the total eclipse of June 8, 1937 was seen for the longest duration of any eclipse for hundreds of years. The beauty and grandeur of colouring of the rays of the corona were nothing short of awe inspiring even to scientists, while the natives prayed to their gods for protection and at the same time broke out in songs of praise to the Great Spirit.

Lima, the City of Kings, has always had a fascination for man, being rich both in its Inca and Spanish Architecture—the former for its weird design and decorations of the Indian's ideal of the Great Spirit and the lesser evil spirit that he, the Indian, must combat.

I had never realized the fineness of Indian art and music until a few weeks ago when I had the pleasure of hearing the wife of the British Ambassador who is herself an accomplished artist and musician, give a lecture on the art and music of the early Incas. She traces their early civilization as contemporary with that of the Babylonians. Surely their colouring and symmetry of design rival any I saw in the ruins of Pompei. Their understanding of tone and rythm, from the very crudest of stone rattles down through the various stages of intricate musical instruments to their guitar and harp of to-day which seem to record the very soul of the Indian, has no rival for portraying the feelings of a great people.

Then the old Spanish buildings such as Torre Tagle Palace, which have their intriguing outer balconies of beautifully carved wood and artistic wrought iron where one can almost fancy that he has caught a glimpse of the belle of the old aristocratic household, in her exquisite lace mantilla, peeping out through the tiniest of cracks, as her honoured knight clad in heavy armour, comes dashing down the cobbled street on his spirited steed. This fine old building, Torre Tagle, as is true of nearly all others does not only record Romance of brave knights and beautiful ladies, but bears evidence of gruesome tales of horror. On the first landing of the old stairway of the palace is a wonderful marble mosaic of Atahualpa, the courageous Indian Chief. This reminds one of the treachery of Pizarro, the conqueror of Peru in 1532, who in the name of justice demanded the murder of Atahualpa even after he had paid the forfeit demanded of a room filled to the ceiling with gold. One sees reminders of the powerful but merciless Pizarro in all parts of Lima but especially in the Cathedral and Palace. When I visited the Palace I saw in the garden the now huge fig tree planted by Pizarro nearly 400 years ago.

The interweaving of these two forces—the Inca and the Spanish make one lose himself in reveries of the past. A whiz in the air and an airplane gliding gracefully overhead brings one back to the present. On investigating one finds that Peru is second to few countries in its aerial ways, telephone and radio service.

Yes, the Peruvians of to-day are the recipients of a great heritage. You ask the nationality of a person and the answer is invariably Peruvian, though

ou may distinctly know that he is hinese. The same is true of Italian, panish, German, Japanese, Jew and egro, the latter of which there is a very gh percentage. The Peruvians are a smopolitan people bound together by common language, Spanish, and bound wn by the State religion, Catholicism.

There is no country in the world here one meets the outward semblance the people's religion as in Peru. On very turn one is confronted by symbols the crucified Christ. One can scarcely rn a corner of a street without being nfronted by a statue of a saint, the rgin mother, or of Christ the crucified. long every road side as well as at the p of surrounding hills and mountains e huge altars and crosses to remind one the crucified Lord. On a drive of venty five miles I counted a dozen huge osses draped in the tomb clothes, with her symbols of the suffering on the oss.

The pity is that there seems to be evidence of the consciousness of the surrection of the living Saviour, the pe of humanity, either in the outward mbols or in the hearts of the people. he great teachers of the church seem have missed the very heart of our aviour's teaching of love, of truth, of nesty and of brotherhood.

The boys and girls of our mission hools, yes, the young men and women our High Schools are surprised and ystified that acts of truthfulness and nesty are considered essential attri-ites of Christian behaviour. There pears much of the old Spartan idea culcated, possibly unconciously, but evertheless a most trying factor to al with, that a wrong is not a wrong less one is caught in the act.

At Huancayo, where our Methodist nference was held last February, I d my first opportunity of meeting our ethodist people from beyond the ndes. It was a joy and a great in-iration to be one of this group of yal servants of the Master. It was not at would be called a pretentious thering, for we met in the little school ilding which serves as both a school d a church.

Even so, I saw some of the finest eligious Instruction, both in the nday School work, under the super-sion of the Peruvian Pastor's wife and Dramatization of Bible stories by the ung people of the league, that I have en in any land. It was a most profit-le time for all. We had the opportu-ty of seeing and appreciating the emendous difficulties which confront e work of each, whether he be in the terior or on the coast in a large city. ir brothers of the interior were very ppy in entertaining the conference d naturally most grateful to Bishop phick, our new Bishop from Chile, r having the vision and courage of lding the Conference across the ides.

This year our Mission School in llao has the largest enrolment in its story. 500 in the Primary Depart-nt and 197 in High School or Media it is called here. Christian instruction is given in all classes. We have met with no opposition even in using the Bible, especially the New Testament, which is not allowed in most places. One young woman whose father was English and she herself educated in England said to me, after seeing one of my books of beautiful and comforting quotations from the Bible, "How I should like to have one of those!" Of course I gave her one. And then she said, "Have you a Bible of your own and do you read all parts of it?" When I assured her that I did, she said, "Well, then I am going to ask the priest again if I may not have one, now that I know there are no terrible things in it as I have been made to believe."

It is really a wonderful opportunity that we have, not only as missionary teachers on the field, but for all who are interested in spreading the gospel of love, truthfulness, kindness, in short, the brotherhood of mankind as taught by Christ, The Living Saviour.

To the newcomer, zealous to see quick and radical changes, there are many discouragements. First, the cramped conditions of the school building with most of the classrooms only partially separated from each other, then next to no equipment for work and no playground for recreation. But that which is a greater barrier is the apparent lack of a consciousness for truthfulness and honesty, and that a Christian's word is to be trusted at all times under all conditions. Counterbalancing this is the encouragement met on every hand, especially when talking with the business men of Lima and Callao. All, whether they be bankers or of business firms, say they always try to get a Callao High School young man or woman, for they can be trusted as well as their word depended upon. It will be hard for you who have not lived in this land to understand the high compliment this accords and the assurance it gives to us who are working with them.

We are happy in the conviction that these young people have been truly touched by the love of Christ and that they are endeavouring to show through their lives that they have accepted Him as their teacher and Saviour. This, with the nucleus of a small but fervent group of loyal Christians truly embued with the spirit of service and love of humanity, give us tremendous hope for the future. While the number of active league and Church workers among our student is small, there is a steady increase and we are confident that they are having a great influence in leavening the lives of all of our young people.

Yours sincerely,

E. Stella Cass.

Callao High School,

Callao, Peru.

Present location of China Missionaries

A deep concern is being felt in many quarters as to the whereabouts and safety of missionaries in China The following statement gives the location of all the missionaries of the Methodist Episcopal and the Methodist Church, South, on Nov. 30', as far and as accurately as can be ascertained at this time.

Methodist Episcopal Mission, General Board W. F. M. S.

All the missionaries of the Hinghwa, Foochow, Yenping, West China, Shantung and North China Missions, are at their appointed stations.

Owing to disturbed conditions many of the members of the Central China and Kiangse Missions are not able to remain at their regular stations. Their present location is as follows:

Bishop and Mrs. W. E. Hammaker, Hongkong

Dr. Hyla Watters and mother, Manila

Dr. and Mrs. Edward James, Wuhu

Rev. and Mrs. L. L. Hale, Kiukiang

Dr. C. E. Trimmer, Nanking

Dr. and Mrs. R. E. Brown, Wuhu

Dr. and Mrs. E. C. Perkins, Kiukiang

Rev. W. R. Johnson, Nanchang

Dr. W. E. Libby, Nanchang

Miss Deanatta Ploeg, Kiukiang

Miss A. M. Wixon, Kiukiang

Mrs. C. S. Trimmer and children, Rev. and Mrs. F. C. Gale, Rev. W. E. Schubert and family, Miss Evalin Gaw, Miss Coral Houston, Mrs. W. E. Libby and children, Kuling.

Rev. and Mrs. W. A. Main, Shanghai

Mr. and Mrs. G. V. Fuller and children, Shanghai

All W.F.M.S., of North China, West China, Foochow, Hinghwa and Peiping at their usual stations.

Shantung:

Dr. Morgan, Frances Wilson and Florence Evans in Tsinan, Dr. Lois Witham, Mary K. Russell in Tsingtao.

Kiangsi:

All are in their usual stations except Miss Rose Waldron who is in Manila.

Central China:

Marie Brethorst, Lulu Golish in Manila

Etha Nagler, Cora Rahe, Frances Culley, Florence Sayles in Wuhu

Joy Smith, Cora Simpson in Nanking

Mary Kesler in Shanghai

Harriet Whitmer in Tokyo

Dr. Cora Reeves in Chengtu

Katherine Boeye in Chungking

Methodist Church South:

All in Shanghai except the following;

Rev. H. L. Sone and family, Mokanshan

Rev. D. L. Sherertz and family, Mokanshan

Miss Mary Culler White, Mokanshan

Dr. V. P. Patterson and three nurses on way to Nanchang

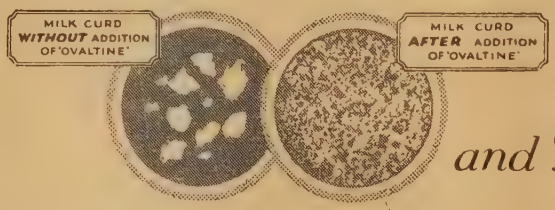
Dr. F. P. Manget in Hangchow

Miss Eva Morton in Hangchow

—*China Christian Advocate.*

Why 'OVALTINE' Transforms Milk

into a delicious, digestible and more nourishing Food



Because:—

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Fostering Love of Good Music
Anglo-Chinese School Experiment

The Anglo-Chinese School, Ipoh, is launching an ambitious project to educate the schoolboys in the appreciation of good music.

Already classes are being held every Wednesday, when boys of the school, from Standard VI upwards, gather to hear talks on "Appreciation of Music" given by one of the senior teachers, Mr. V. D. Kuppusamy, who is a great lover of music. The talks are made all the more interesting by the playing of records of world-famed compositions on the school's radiogram. Each talk lasts for about 40 minutes.

Already the boys are showing a response to the works of Schubert, Beethoven, Handel, Mendelssohn and other great composers, as a change from present-day jazz music.

The school is to be congratulated on its enterprise, and on giving a lead to other schools in the country.

The school has now an excellent library of a representative selection of gramophone records and it is hoped to enlarge it shortly.

Next year the school hopes to introduce a series of talks on the appreciation of art. If support is forthcoming, a Glee Club will be formed in the school in 1938.

—Times of Malaya.

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Perak's Queen's Scholars
Good Progress Reported From England

News has been received of the excellent progress made by Perak's Queen's Scholars in their studies in England.

Mr. Ng Yok Hing, formerly of the Anglo-Chinese School, Ipoh, the 1935 F.M.S. Queen's Scholar, is now an undergraduate of Trinity College, Cambridge. Mr. Ng on his arrival in England took a session at the Chelsea Polytechnic, London, and passed the first three parts of the 1st M.B. examination of the University of Cambridge within six months—a creditable performance, considering the fact that he had not done any practical work in science or laboratory work before. He then sat for his Part Four (Organic Chemistry) and passed his first M.B. Cambridge examination.

His elder brother, M. Ng Wah Hing, who won the F.M.S. Queen's Scholarship in 1936, is also doing well at Cambridge, where he is studying for a degree in Engineering. Mr. Wah Hing left Malaya only in July this year and was successful in his qualifying examination for admission to the Mechanical Science Tripos. He is now an undergraduate at Christ's College.

Other Ipoh boys doing well in England are Mr. Teh Sek Eng, son of Mr. Teh Hian Tat, the well-known miner of Kampar. Mr. Teh was admitted to the Inns of Court, and is now up at St. Catherine's College, Cambridge.

Dr. Lee Hah Leong, another old boy of the Anglo-Chinese School, Ipoh, is doing post-graduate work in the Great Ormonde Street Hospital, London, and recently obtained his diploma in Children's Health.

During their last vacation, Dr. and Mrs. Lee Hah Leong, Mr. Ng Yok Hing and Mr. Teh Sek Eng made a motor tour of the Continent.

—Times of Malaya.

A Child's Creed

F. P. Fletcher

I believe in God, my Heavenly Father, who loves me and cares for and helps me day by day.

I believe in Jesus, my Saviour, who was once a child Himself, and who loved little children and took them in His arms and blessed them. I shall try to grow up to be like Him.

I believe in my church, and love to come to its services and to help in every way I can.

I believe there is a difference between right and wrong and that happiness is on the side of right and God.

I believe if I do wrong I ought not to think it smart; but to be sorry and ask to be forgiven, and to try hard to do right next time.

I believe that in prayer I may talk with God and He with me. That God speaks to me through the Bible also: so I shall love it and read it.

I believe in being happy and in making others happy, too.

I believe this is God's world. Sometimes when I watch the stars or the mountains, or walk among the flowers, I am sure God is near; and I am glad.

I believe in my home, in father and mother that I may trust their love and care and guidance; that I have a share in making my home a happy one.

I believe in growing up by and by into a good and true man or woman.

Dear God, help me every day to live what I believe. Amen.

—Zions Herald.

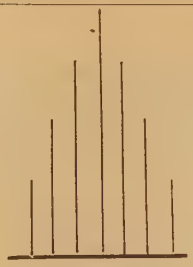
Lesson Levers.—Dr. David Starr Jordan once said, "Wisdom is knowing what to do next. Skill is knowing how to do it. And virtue is doing it."

Teaching 180,000,000 to Read In Five Years

The Education Ministry announces its plan for ridding China of illiteracy by the end of 1941.

Teaching a simplified form of reading and writing under a system of compulsory education, it is proposed to teach 20,000,000 people by the end of this year.

It is proposed progresssively to increase the number of literates each year; thus learning will be brought to 28,000,000 by the end of the next year, to 36,000,000 in 1939, to 44,000,000 in 1940 and to 52,0000,000 in 1941, making a total of 180,000,000.—Sin Chew Jit Poh.



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Her Age

A census taker, on asking a woman ow old she was, received the following iswer:

"Do you know how old the Hill rls are next door?"

"Sure," he replied.

"Well, I'm as old ts they are."

The census taker wrote down, "As d as the hills."—

Steamboats Were 5c He Couldn't Buy the Echo of the Whistle!

Gentleman: "Are you very poor?"

Tramp: "Sir, if canvas were 10 nts a yard, I couldn't buy enough make a canary a pair of spats."—

That's What He Says

Angler: "You've been watching me r three hours. Why don't you try shing yourself?"

Onlooker: "I haven't got the atience."—

Ultimatum

Real Estate Agent: "But she says ie is a great singer and studied under atti!"

Tenant: "Well, maybe that Irish- an could stand it, but she can't study nder me!"

Off Quay

A quartet of longshoremen were own on the water front singing when ie tenor fell off the dock into the bay. he incident passed unnoticed by the ader, but he perceived that something as wrong with the harmony.

"'Smatter with you, boys?" he mplained. "One of you don't sound ght."

"It's Jack," rumbled the basso, lemnly. "He's off quay"—

The Worst Is Over

"Well, the worst of our spring eaning is over."

"What's that?"

"Oh, my wife has burned up all ie valuable papers in my desk!"

Humph!

Mother (doing a cross-word puzzle). Give me the name of a motor that arts with "T.'"

Father (fed up): "Don't be absurd, y dear, they all use gas."—Montreal erald.

Vegetarian Diet

Tramp: "Can I cut your grass for y dinner, ma'am?"

Lady: "Certainly, and I hope you joy eating it."—Montreal Star.

Speechless

Two Irishmen were working together in a quarry. Suddenly one of them fell down a deep hole and dissappeared from sight.

His mate, thoroughly alarmed, came to the edge of the hole and looked over.

"Arrah, Pat!" he called. "Are ye alive? If ye can't spake, tell me."

"Yes, Moike, Oi'm alive. But Oi'm spachless."

Politeness

An Irishman had been thrown over a fence by an enraged bull. He had just recovered when he noticed the bull pawing the ground and furiously tossing his head.

'If it wasn't for your bowing and scraping," said Mike, "I'd think yer threw me over on purpose."—Wall St. Journal.

No Doubt

"If you added seventy-six thousand, nine hundred and twenty-three to eighty-one thousand, four hundred and twelve, what would you get?"

"A wrong answer."—

Labour Saving

"Oh, John," exclaimed the young mother happily, "the baby can walk!"

"Good for him!" returned the father. "Now he can walk the floor with himself at night."

Tough Battle

"What are you doing in the pantry, Willie?"

"Fighting temptation, Mother."—

Never Fail

"What's the most potent water power known to man?"

"A woman's tears."

URGE JAPANESE BOYCOTT

A meeting of the United Christian Council for Democracy was held in New York City, October 20 and 21. In urging a Japanese boycott the meeting said: "We are aware of the gross injustices of which nations other than Japan, including our own, have been guilty in the past. We also realise that, through such a boycott, we will impose even greater burdens on the Japanese people. For them we assert our genuine friendship. We believe, however, that a policy of violent economic penetration, whether in the Orient or elsewhere, will even further jeopardise the security and peace of the Japanese people and of the entire world."

MORE THAN ONE NATION

To the Editor of The Christian Register:

The events now taking place in China and elsewhere—and the attitude of some governments toward the aggressor nations recall Elizabeth Barrett Browning's poem, "A Curse for a Nation." Long ago it was addressed to the United States, because of Negro slavery. Today it would fit more than one nation. The curse said, in part:

Ye shall watch while kings conspire
Round the people's smouldering fire,
And, warm for your part,
Shall never dare—O shame!
To utter the thought into flame
Which burns at your heart.

Ye shall watch while nations strive
With the bloodhounds, die or survive,
Drop faint from their jaws,
Or throttle them backward to death,
And only under your breath
Shall favour the cause.

Go, wherever ill deeds shall be done,
Go, plant your flag in the sun,
Beside the ill-doers!
And recoil from clenching the curse
Of God's witnessing universe
With a curse of yours!

ALICE STONE BLACKWELL.

Cambridge, Mass.

Christian Schools in Palestine

Christian schools are the only places where Jew and Moslem, as well as Christians, meet together, study together, play on the same terms, and, in the spirit of Christian charity, learn that give and take which are so important. Last year when the feeling between Jews and Arabs rose to boiling point, and all Arab schools, even those under the government, went on strike, Christian schools still went on. There was difficulty at times in keeping Arab and Jew together, but it was done. Result: the schools have been crowded as never before. Jews and Arabs say what they find there is "character training." The strategic importance of this educational programme is seen in the fact that the seven secondary schools in Palestine educate practically one-half the Arabs receiving such training, and a not inconsiderable number of the Jews.

Many observers say despondently that there is no solution of the problem of Arab, Jew and Briton; others offer political or diplomatic ways out, but the only workable plan is to make all three Christians.

—Spirit of Missions.

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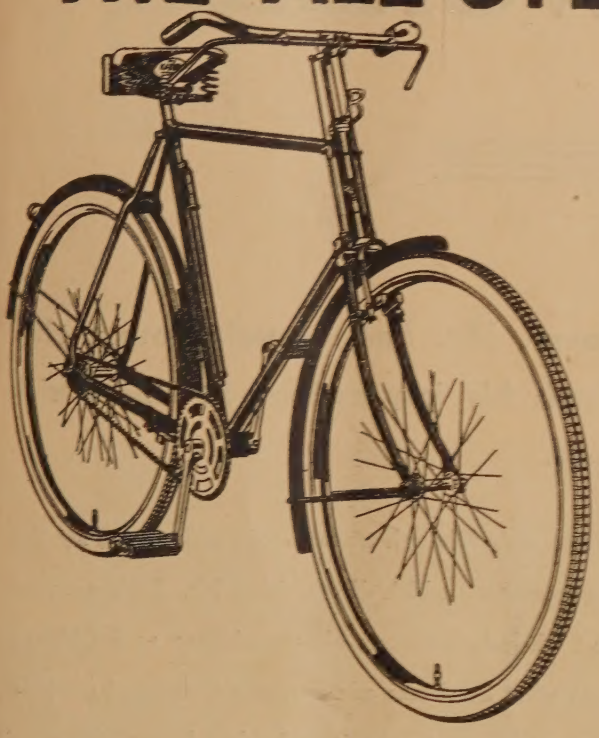

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